

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

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MAY, 1905

No. 5



The Incoming Multitudes

510 & Tremont & Temple
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"Topics for 1905"

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HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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THERE are now 22,127,354 Roman Catholics in the United States, and 12,462,793 of them are in the main country, the increase the past year being 575,476.

EVERY man is glad to have God's help; only now and then is found a man whose first thought is how he can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life.—H. C. Trumbull.

I N an eloquent address at the Washington meeting of the American Tract Society, President Roosevelt, alluding to the Society's work among immigrants, said, "If we do not see that the immigrant and the children of the immigrant are raised up, most assuredly our own children and our children's children will be pulled down."

AN extra cent a day from each one of the fifteen million Protestant church members in the United States would add \$54,750,000 a year to the Lord's treasury for missions. Think of it!

THE Baptist church at Monterey, Mexico, recently received 15 new members by baptism. The Young People's Society of the church raised \$239 last year.

Strength

DO not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—Phillips Brooks.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. IX.

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The Woman's American Baptist Home Mission Society

Editorial



THE twenty-seventh annual meeting of the Woman's American Baptist Home Mission Society will be held in the First Baptist Church, Malden, Mass., Wednesday and Thursday, May 3 and 4, 1905, beginning at 2 P. M. Wednesday, and closing Thursday afternoon.

The workers' meeting will be held in the same church Wednesday morning, May 3d, at 10 A. M.

Take the elevated to Sullivan Square terminal and then take surface car for Malden Square.

Simple meals will be served in the church at twenty-five cents a plate. Lodging and breakfast will be provided for all delegates from a distance. All who can comfortably reach home at night will be expected to do so. All delegates desiring such entertainment should apply before April 20th to Mrs. Alvin F. Pease, 3 Kneeland Street, Malden, Mass.

As most of the delegates can reach home after the close of the meeting Thursday afternoon, entertainment will be provided for one night only, unless it is distinctly stated in the application that entertainment is desired for two nights.

Among the speakers will be Rev. C. S. Brown, D. D., of Winton, N. C., Rev. W. J. Puddeford, of Boston, W. M. Lawrence, D. D., of Orange, N. J., Mrs. A. S. Quinton, President of National Indian Association, Rev. Curtis P. Coe, of Wood Island, Alaska, Rev. H. P. McCormick, who has just returned from Porto Rico, and Rev. J. E. Norcross, of Jamaica Plain, Mass.

GRACE COLEMAN LATHROP, Clerk.

As many of our circle meetings have closed for the year, we would suggest that before the women leave home for the summer they lay their plans for the meetings next year, so they may begin full of enthusiasm. Be sure that a canvas is made for HOME MISSION ECHOES. Let those who solicit subscriptions be sure and tell the new subscribers that at the end of the year, if they wish to discontinue their subscription they must notify the business manager, and not wait for the solicitor to do it.

WE are glad we can carry up to our annual meeting an anthem of praise because of freedom from debt. We cannot afford to be hilarious in our rejoicing, however. While we have a small balance, we must remember that heavy expenses must be met between April 1st and July 1st. The balance is not sufficient to meet the April salaries of our teachers.

At the workers' meeting, which will be held upon the morning of May 3d, we shall hope to see a large number of the Presidents of circles, as well as Directors. We wish each Association would send its Director and pay her expenses.

It may seem a little premature to speak of Christmas, but we would ask our teachers to be sure and send to the Corresponding Secretary early in the autumn a list of the things they need for Christmas. Only a short time in the course of the year do our churches want to send boxes. If the Secretary has the lists on file, she will not have to send to the fields, thereby causing delay.

EDINBURGH, SCOTLAND, has originated a new scheme for securing missionary money, says the *Women's Missionary Magazine* of the United Presbyterian Church. A number of persons who can afford to give more than they are giving, agree each, on her birthday, to give two dollars annually to some missionary's salary, and to remember her in prayer daily.

CONGRESS has appropriated \$250,000 for a government exhibit at the exposition which will celebrate the first settlement at Jamestown,—certainly an event we should all join heartily in commemorating.

"WE shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?"



N exceedingly valuable book is "Our People of Foreign Speech," by Samuel McLanahan, Fleming Revell Co., New York, publishers. Within the limits of this little volume we find a brief history of many peoples of the Old World, and the reason why they leave their homes for a new country and a new life.

While we are interested in the description of the German, Scandinavian, Hollanders, and those from the British Isles, these sturdy races of Northern Europe who come to us to be a part of the body politic, we are appalled by the great numbers who are coming from Southern Europe and Asia. The Finns, and Magyars or Hungarians, together numbering in the United States over 200,000; the Slavic races numbering in the old world 125,000,000, which includes Russians, Bohemians, Poles and Slovaks, Bulgarians, Croatsians, Servians, and many others. Two hundred and six thousand of this Slavic group came to the United States in 1903, and the writer tells us immigration from these countries is just beginning. Add to these the Italians, Portuguese, Spanish, French, Japanese, and Chinese, not to mention the Jews and Mexicans, and one is made to feel that a mighty problem is before the Church of Christ, upon the solution of which depends the weal or woe of our nation. Nearly 1,500,000 of this incoming multitude cannot speak English.

When we read that there are enough persons of Bohemian parentage in Chicago to make a city the size of Hartford, Connecticut, and a half-dozen weak missions representing the Protestant work for them; New York having enough Italians to make a city larger than Minneapolis, and the Protestant force less than ten; that there are as many Poles who do not speak English as there were people in North Dakota in 1900, and almost nothing being done for them by Protestants, every thoughtful person wonders whether the Church of Christ is aware of the grave nature of the problem which confronts the American people.

The agencies employed to reach these strangers, alien in speech, religion, and customs, are many, but they are totally inadequate to meet the need. The Bible Society, Tract Society, Sunday schools and day schools are all needed. More than any other agencies we need Christian ministers and Bible women of their own nationalities. We need to see to it that bright young women and able young men from these various nationalities are reached by the gospel message, and they should be trained in our colleges and seminaries for reaching out after these peoples, the majority of whom are under the power of false religions. Has the Church means to reach these multitudes?

Our colleges are sending out hundreds of young men and women every year, our brightest and our best. In 1900 the total estimated wealth of America was \$93,000,000,000, of which \$23,000,000,000 is in the hands of Protestant Christian people. Surely we do not lack the means nor the men and women. As we view the whitening fields, can we not recognize the hand of God in giving us this opportunity to work in one of the grandest mission fields upon the earth, among lost souls in North America?

M. C. R.

Protestant Emigrants Increase

IMMIGRANTS are entering the port of New York at the rate of 20,000 to 30,000 a week, and are surpassing all records in point of numbers. No inquiry is made of incoming strangers about the religious affiliations, but it is known that about sixty-five per cent. of them belong to some religious body, or did when they were back in Europe. Of this percentage slightly more than one-half are Roman Catholics. It is thought that this percentage is somewhat decreased this spring by the fact that a very large excess of immigration is coming from Northern Europe, from Denmark and Sweden, and from North Germany, where the Roman Catholic population is hardly more than five per cent. of the total. A great many Italian Catholics are coming, as heretofore, but their numbers are much exceeded by the Protestant North Europe inflow. Of these latter the bulk are Lutherans, and that body in this country is keenly alive both to the growth of Lutheranism because of this influx, and also of its responsibility to gather the newcomers into congregations.

Perils and Promises Galore

IT is thought that 68,000 immigrants have landed at Ellis Island within a period of fifteen days. That is an immense total, and as the great majority of the foreigners come from Southern Europe the theorists are grieved. Of course, the optimists remind us that Chopin was a Pole and that Paderewski is his compatriot; that the great Kosuth came from Hungary, and that Italy has produced a vast host of eminent persons in all departments of art, letters, and politics — the inference being that we may entertain some potential genius unawares at Ellis Island, or at least that in the next generation a most valuable element may be introduced into our composite population by this rich influx of Southern blood. But that hopeful view does not rob the existing situation of its manifold menaces. — *Providence Journal*.

IMMIGRATION to this country, through the port of New York, for the month of March reached unprecedented figures, the arrivals numbering 97,000. Last year for the same month the arrivals were only 47,877.

"You who inherit the wealth the stored-up blessings of ages,
Gathered by saints and apostles, by heroes who suffered and labored,
Won for us freedom and light, the soul-gladdening light of the gospel,
What is the issue to be? What legacy, say, to your children
Will you bequeath? What increment added? What further example
Yet of noble deeds, what self-crucifixion in laying
All that you have, that you are, at the foot of the crucified Saviour?"

— From "Heroes of the Cross"

Central America



THE physical condition of Central America is wretched. There are only a few railroads, and these are much of the time made impassable by washouts and wrecks. There are no public roads worth mentioning, hence all the interior traffic and travel must be done with mules and ox-carts. The latter is the most uncomfortable of all methods of travel. The houses of the people seem built to produce misery rather than comfort. They are made of adobe, without light or ventilation, with dirt floors, and, in many cases, the domestic animals and people occupy the same rooms.

Intellectually, the situation is not much better. Of the adults about seventy-five per cent. cannot read or write, but the younger generation are taking advantage, to some extent, of the public schools and colleges which have recently been established.

The moral condition of the people is most deplorable. Concubinage is, in many places, more common than regular marriage, and many priests, especially in the interior districts, are no better than others, many of them having several concubines and large families of children. The Roman Church is responsible for this by forbidding her priests to be lawfully married. One case was reported of a priest having sixty children. More than half of the children in Central America are born out of wedlock. One of the chief causes of this fearful condition is the high price asked by the priests as a marriage fee. Few are able to pay, and as Rome recognizes no marriage not celebrated by her clergy, most of the couples live together as husband and wife, many hoping some day to be able to marry. Priests allow this, hoping some day to receive the fee. Their own sinful lives also prevent them from rebuking such conduct.

—Missionary Review.

The Spanish-speaking people of Central America comprise only about half its population. There yet remain the aborigines, or native Indians, who are scattered in tribes and settlements all over this land. They speak different languages, and have varied manners and customs, and are almost entirely unmixed with the Spanish. In each republic there are large tribes of these Indians, but more are in Guatemala than in any other.

A missionary in Guatemala says that, "Of the 41,672 births reported in a certain recent year, 22,589 were reported as illegitimate,—this includes Spanish and Indians. So far as I am able to learn, the Gospel of Mark, printed in Quiche, is the only printed work in any of the twelve dialects spoken among them. The whole land is indeed desolate because no man layeth it to heart. Who has ever shed tears because of the darkness of the shadow of death that enircles these poor Indians? Who is grieved because Rome in proselyting them has made them twofold more the children of hell? Oh, that the children of God might manifest something of the zeal that Rome has shown in her labors of destruction, which have brought such spiritual darkness and superstition, not only to these poor Indians, but to millions throughout the earth! For years and years preachers have gone by, leaving them to Rome, to Satan,

to everlasting death. Where are the men and women of God who will pray for the needed laborers to give them the Gospel? Where are the devoted workers who will give themselves to learn these dialects, that these despised ones may have the truth of God?"

The Indian tribes of Guatemala mostly occupy the higher altitudes, and live in towns of from a few hundred people to numerous cities of 10,000 to 25,000. Now is the time for vigorous work in Guatemala. These peoples have never heard the Gospel of Christ; they are close to our doors, and our Master's command to go, and the marvellous blessings He has bestowed upon this work, should be all sufficient to send missionaries and money enough to that land to speedily evangelize every part of it. All of the five republics of Central America guarantee freedom for the Gospel, and there are wide open doors on every hand that may be entered by the missionary of the cross.—*Selected.*

Among the Italians

AT Providence, Rhode Island, the work among the Italians is prospering. The mission started a few years ago at Marietta Street has now a home in a chapel built by the State Convention, and now, in charge of Mr. Galassi, has yielded good fruit. Some three years ago, Mr. Marseglia, an educated Italian, who had been converted, and who had been laboring as a lay-missionary in connection with the Methodists, became a Baptist through his study of the Bible, and was baptized by Doctor King, of the First Baptist Church. He started meetings and a Sunday school in his own house. He offered to preach on Sundays to his countrymen, while depending upon his daily labor to support his family, if a room could be secured. Mrs. D. W. Faunce engaged a room, and the services began. God's blessing followed at once. The meetings were, subsequently held in a store on Cedar Street. The same lady purchased the property on Dean Street where the mission began, and presented it to the State Convention. A neat and commodious chapel was erected, which was dedicated in August, 1904, and on New Year's day, 1905, the same lady had secured a fine bell for the chapel. Mr. Marseglia has been very successful in gathering a congregation in the chapel, which is situated in the centre of a population of more than 10,000 Italians. From this mission twenty-two believers have been baptized within two years. There is a Sunday school of seventy members, and a sewing school of some thirty girls, meeting every Saturday afternoon under Mrs. Marseglia. There is good prospect of growth with the blessing of God. From the two missions upwards of fifty have been baptized by Doctor King, of the First Baptist Church.

WEARY! And who is not
That bears life's burdens faithfully?
Tudge yet
A little longer. When your sun has set
You will have reached the spot
Where you may rest.

—*Selected.*

Ellis Island



ELLIS ISLAND, in New York Harbor, is the place where all immigrants to New York from the Old World are received, "the greatest gateway of immigration in the world." A recent visitor to the Island gives, in the *Outlook*, some impressions of his visit.

Thirteen ships had come in that day, bringing 1,900 immigrants, but the official in charge informed the visitor that that was not a particularly busy day, that sometimes they had seven and eight thousand immigrants to handle at once. "This year," said he, "we expect a million immigrants. The 800,000 mark was passed in 1903, and the Russian war will mean a large increase of immigration."

Ellis Island reflects European complications. The Czar's treatment of Finland sent an instant wave of Finnish immigration; Kishinev meant an exodus of Russian Jews, and so on.

He is a foolish American who can visit Ellis Island without questionings as to the future. What America means for the immigrant is simple enough, but what the immigrant means for America is a problem of increasing perplexity. A hint of its most obvious and primary factors was given the visitor when the official said to him, "You notice the men scrubbing the walls and floor? How often do you suppose we have to clean this building?" The guess was, "Once a day." The official smiled and said, "It is cleaned from roof to cellar once in every two hours. The gangs of cleaners never stop. If for any reason any immigrants have to remain in the building over night, each one has a blanket allowed him or her, but every blanket is sterilized and laundered in the morning, and the whole sleeping apartment, floors, walls, beds, and all, is flooded with hot water and carbolic acid from a hose."

As the visitor looked down from the visitors' gallery into the great main hall, he saw in the middle, facing the gallery, a stairway, coming up from below somewhere, and up this gangway an unceasing stream of immigrants, two or three abreast. The men had small trunks on their heads or shoulders, the women wore shawls or handkerchiefs on their heads. They came up stolidly, steadily, submissively, like so many cattle, and as they entered the hall past two inspectors, they were compelled to remove everything from their heads, hats, trunks, shawls, etc., in deference to a large American flag that was stretched over the entrance. Could a symbol be more eloquent? Yet not one in a score of the newcomers appeared to look at it intelligently, or to understand why hats should come off.

Passing on, they came to two doctors for examination. When they find disease they chalk-mark the case, and it

goes to the hospital for detention or deportation, as the decision may be.

These immigrants are all tagged, marked with a letter of the alphabet and a number, being the only way by which they can be distinguished.

The Russian Jews bring the most money, averaging about twenty-five dollars apiece. The largest number of immigrants are from Southern Italy, and they are also the poorest. Next to them in number come the Austrian Jews, then the German and Scandinavian, then the Slavs. In the month of the visitor's visit to the Island all previous records for deportation were broken, over one thousand being sent back. Disease and destitution are the principal reasons for deportation. Criminals and insane are sent here, to get rid of them from European countries.

When the visitor was taken down and shown the detention pens, where the unsatisfactory cases were kept for further investigation or deportation, he felt thankful that



WAITING FOR FRIENDS

America was spared these, at least. In spite of ventilation, of smooth, lately scrubbed walls and floor, and running hot and cold water invitingly given the women to wash their clothes and children, the odor and the look of the crowds in each pen were enough to discourage the Statue of Liberty. Yet, even if not allowed to enter the land of promise, America is as hospitable to them as possible. The great dining-rooms, with their long tables, hot soup and mighty slices of rye bread at every plate, proved that. "It is so much better than anything they have ever had," said the official, "that they weep and lament over leaving Ellis Island at all. They would be quite satisfied to stay in the pens for the rest of their lives, apparently."

Those who passed the inspectors were rapidly sorted out for their various destinations, provided with good food at the lowest possible rates, given every attention possible that would make their entrance upon their life in the New World easier or more comfortable.

The visitor came away impressed by the order, the system, the wisdom, and the kindness which America shows in receiving immigrants at her greatest port. "There is nothing like 'Ellis Island in the world,'" the friendly official said as he and the visitor parted.

Echo Mission, Velarde, N. M.



THIS March day is as fair as a "dream of the gods," after weeks of rain and snow and pouting weather.

The Mission rooms are flooded with sunshine and only the "scars" remain to remind us of the desolation of those rainy days. The "scars" are the ugly yellow patches on my white walls on which the mud roof poured its dirty water. My sitting-room carpet is no longer red and gold, but a "mongrel hue," never to be washed out. Mattresses, quilts, pillows, were all yellowed and had to be cleaned. There was not a room in the house but was a mass of muddy water.

Miss Lake, our new primary teacher, was very ill for four days, and one-half of her sickroom was a dripping mass of mud. And it was the "driest" room in the house! Every snow that fell, and there have been many, Mr. Rishel had to take a half a day out of school to shovel (sweep) the snow from the flat roofs. Mexican landlords do not trouble themselves about keeping up repairs. One night I said to myself, "If only I could sleep *one* rainy night, and not have to go all over the house to put tubs and pails and all sorts of things to catch water."

But in the morning we smiled over the coffee and sang at worship, "There shall be showers of blessing," then went into the *dry* chapel and taught the happy-faced children and youth. Well, there have been "showers of blessing" all along with the showers of muddy water. Mr. Rishel's restored vigor has been the greatest blessing.

The staying of the hand of pestilence has been another. Only a few severe cases of throat trouble this year and two deaths from the school. The special plea for needs brought the needed money for the hand printing-press, and a plea made several years ago for a sewing-machine for the Industrial Department, was responded to this year. How much we appreciate all these things! At Christmas time the things that were not used last Christmas, because of the closing of school, were put with things that came this year, and we had a beautiful Christmas tree and an abundance of gifts. The school work has been a more hopeful feature along literary lines, this year, than ever before. There has been no show of exercises, but steady, hard work and good results. The girls are enjoying the sewing, and good work is being done. We hoped that there might be a great, *visible outpouring* of God's Spirit on the people, this year, but so far the waters remain unmoved.

We feel anxious, but not troubled. The opposition to the Mission has been great, but we calmly say, "If God be for us who can be against us?"

I remember hearing, when I was a little girl, a sermon from the text, "Break up your fallow ground." It made a deep impression upon me, for I was accustomed to hearing about fallow ground and knew a little of what it meant to break it up, and I think it has helped me all these years to be patient in the work among these people, for their hearts are like the hardest of fallow ground, and it takes a long time and infinite labor in all ways to get it in shape for the reception of God's Spirit. In spite of opposition, in spite of

hard things, in the face of seeming defeat we look onward and outward and upward, and we believe that some day the feet of these people will stand on the rock of truth, and their souls be lifted from the "common clod, to a purer air and a broader view," even to a view of "the King in His beauty."

ELIZABETH K. RISHEL.

March, 1905.

Senator Kearns on Mormonism

SENATOR THOMAS KEARNS, one of the richest citizens of Utah, who has been a resident of that section for a quarter of a century, and might be supposed to be prejudiced in its favor, has made a deep impression on the country by the speech on Mormonism he recently delivered in the U. S. Senate. As he was about to return to Utah when he made the speech, Senator Kearns had everything to fear and nothing to gain personally by delivering it. He charges boldly that the Mormon Church has broken both the letter and the spirit of the contract into which it entered when the Territory was admitted as a State. Polygamous cohabitation exists with the implied sanction of the church, he declares, and the hierarchy has become a huge political machine whose purpose is to control Utah for its own purposes, and, what is more ominous, the adjacent States and Territories. Never in Brigham Young's time was Mormonism more of a political or moral menace than to-day. The testimony brought out by the Smoot Investigating Committee left no doubt as to the participation of the Mormon Church in politics. The Mormon majority is nominally Democratic or Republican as suits their purpose at any particular juncture. Their policy is to trade and dicker until they obtain in any one State or section sufficient strength to enable them completely to control affairs. The time is opportune to press for a constitutional amendment making the practice of polygamy an offence severely punishable under Federal law. — *Zion's Herald*.

To Locate the Lost Indians

SOME 2,000 Cherokees are lost. At least that number of names appearing on the pay-rolls of the Dawes Commission in 1896 are not to be found now, and the Commission has so far been unable to trace them to a legitimate death.

Two years ago the rolls for the Cherokee Nation were closed, but at that time, believing these 2,000 Indians were entitled to allotment, but had simply failed in making application, the Commission representing the Cherokees entered their applications for them. The matter has been carried along until now an accounting must be rendered these 2,000 Cherokees, if the lost can be found. Those investigating their strange disappearance are assured by citizens of the Cherokee nation that these Indians never existed, that Indian grafters fraudulently placed these names on the government pay-rolls, and the money supposedly going to Indians was, instead, pocketed by the grafters. — *Exchange*.



American Baptist Home Mission Society

OUR foreign population — some regard it only as a menace; some see in it menace, but also and much more largely opportunity to Americanize and evangelize. The measure of menace depends upon the faithfulness of American Protestant Christianity to its responsibility and duty. The foreign population is the raw material of American citizenship, and upon the character of that citizenship undoubtedly will depend the character of the nation in a large degree. The thing to be avoided is a hopeless view, an extreme of any sort. There is a bright as well as a dark side to the invasion of America by the diverse peoples of the earth. Even the poor Slav is not so black as he has been commonly pictured. In fact, he presents some most hopeful features, and not the least his receptivity to new ideas and to the gospel when rightly and skillfully presented to him. And the French Canadian, who forms one of the largest factors in the New England problem of assimilation, is by no means beyond the reach of kindly and truly Christian influences. What is needed is a very much larger and better equipped home mission work among these people. When American Protestants reach a due sense of the vital nature of the problem and a position of hearty coöperation and statesmanlike planning, there will be no reason for pessimism as to the outcome. May that day be hastened!

In another place we review the little book by Dr. Warne, entitled "The Slav Invasion." In considering this subject, the second generation should always be kept in mind. Grant what you will about the adult foreigner as to his illiteracy, depravity, low ideals of life and standards of living. It may be impossible to do much for him. But the second generation will be another matter. Education in our public schools, the use of the English language, the environment of freedom, and the influence of a religion which teaches spiritual liberty and the right of individual conscience — these will all tell strongly upon the second generation. Look at the Slav children and the Canadian French and Jewish and Italian children in the public schools, and you can judge more fairly the immigration question.

THE Home Mission Society closed its financial year with a debt of \$38,000 in round numbers. This means an additional \$16,000 to the indebtedness with which it started the last year. If the Baptists who did not contribute to the great cause of Home Missions last year were to send

in a half-way generous contribution, this debt would be wiped out, as it ought to be.

This is the way an Italian mission was brought into existence: Two Italians were converted to Christianity and began to study the Bible, meeting at the house of one of them for this purpose. Friends and neighbors were invited to hear the good news. They came until there were so many a larger place was needed. A place that had been used for a saloon was secured. Converts increased and became members of a Baptist church which took an interest in the work. By and by a neat chapel was built, with State Convention aid, and through coöperation with the Home Mission Society a pastor is sustained, and a vigorous work prosecuted. The significant point is that almost every convert among our foreign population becomes an evangelist, a new missionary influence. Can the same thing be said of the American converts?

ENCOURAGING reports come from Utah concerning anti-Mormon progress. Internal Mormon dissension has also come to the surface, and there is a more outspoken sentiment among Mormons against things done by the head of the system than has ever been known. The younger men are making themselves felt, and not only stand against polygamy but against such acts as President Smith confessed in his attempted explanation of and excuse for his perjury before the Senate Committee at Washington. This was a little too much for the consciences of the better class of Mormons. The exclusion of Ex-Congressman Cannon from the church for his bold utterances in his paper, the leading daily of Salt Lake City, will also prove a boomerang. When Mormons fall out there will be hope of better days in the regions infested by the iniquity.

Now the thought turns to the Anniversaries at St. Louis, to be preceded by the general meeting which is expected to result in a General Convention of the Baptists of North America. It is to be hoped that a goodly delegation of New England women will grace the meetings, and incidentally make that Baptist train interesting. The Home Mission Society presents a most attractive programme, including a representation in person of the different races among which it is working. White: Arm, the Crow chief whose story has awakened much interest, will probably be present. Dr. Moseley and Dr. McCormick will tell of the great work in Cuba and Porto Rico. St. Louis Baptists extend cordial invitation to all.

The Slav Invasion



HIS is the title of a work in which Frank Julian Warne gives the results of his investigations in the anthracite coal fields of Pennsylvania. He traces the immigration movement which largely replaced the English-speaking mine-workers with Slavs, thereby changing the civilization of the region and introducing economic and social problems. In a general way, people are aware that such a change has taken place, and are accustomed to regard the newcomers as beyond reach by civilizing influences. This book will correct such ideas, while it does not blink the fact that the process of Americanization will be slow and difficult, and demand a different kind of treatment from that hitherto accorded these peoples.

The part of the work of interest here is that which describes the conflict between standards of living. After giving the figures that show how rapidly since 1880 the Slav labor has gained place and predominance in the mines, the author draws a contrast between the former occupants of the field and the new ones. The Irish, English, Welsh, Scotch, and German mine-workers had grown accustomed to a social life of some dignity and comfort by the time of the Slav's entrance into competition. They wanted a home, wife and children; a carpet on the best room, pictures on the wall; and in the home none but the immediate family. The wife must be fairly well dressed, the children must go to school, and a certain standard of comfort be maintained. Very different was it with the Slav mine-worker, especially in the earlier days. Capitalistic greed for larger dividends through getting cheaper labor was responsible for his coming. Escaping from an agricultural community which had barely supplied food, clothing, and shelter, the Slav usually came alone. Wife and children he had none, at least with him. Placed in the anthracite region by force of circumstances, with no chance to look elsewhere for work, he must sell his labor in order to subsist. So he was satisfied to live in almost any kind of a place, wear almost anything, and eat any kind of food that would keep body and soul together. He was content to live in a one-room hut, built by his own hands on a hillside near the mine, of driftwood gathered at spare moments from along the highway, and roofed with tin from discarded powder-cans; or he crowded into the poorer and cheaper sections of the large-mining towns.

"To-day, in a certain mining town there are fourteen Slavs, all unmarried, and with only themselves to support, who rent one large, formerly abandoned storeroom. This is taken care of by a housekeeper, who also prepares the meals for the men. Each man has his own tin plate, tin knife, fork, and cup; he has his own ham and bread and a place in which to keep them. Some things they buy in common. For beds they sleep on bunks arranged along the walls and resembling shelves in a grocery store. Each has his own blanket; each carries it out to air when he gets up in the morning and back again when he returns from his work at night. The monthly cost of living to each of these men is not over \$4. They spend but little on clothes the

year round; for fuel they burn coal, from the culm-banks, which costs them nothing." With a wage of \$30 a month this type can save often as much as \$20. A Slav with a family could not save so much; but even with a wife and children his cost of living is far less than that of the English-speaking mine-worker, as the style of it is very different. His wife would do manual work, such as the picking of coal from the culm-banks, carrying driftwood, and so on; and her clothing would cost less in ten years than that of the English-speaking miner's wife for six months.

Of course the Slav won in the competition, since he could work cheaper, and low wages were what capital was after. But gradually the Slav was influenced by his new environment; and as he became more skilled, he adopted the higher standards little by little, so that capital found itself obliged to pay more by degrees. If the foreigner is slow to absorb the best in our civilization, he is quick enough to adopt the get-all-you-can idea of American selfishness. As a consequence of the educational process, Dr. Warne says?

"Yesterday the Slav was a pauper immigrant; to-day he is what the English, Welsh, Irish, and German miner were a quarter of a century ago—on the way to becoming an American citizen. What sort of a citizen he may be will depend upon the influences that are brought to bear upon him. It is too early to judge him finally; certainly he should not be judged too harshly, especially as he has shown himself adaptable. But we may not blink the fact that the Slav offers at present a problem of much complexity and danger. In the communities where he has settled he has wrought nothing less than a social revolution.

"To those who knew it twenty years ago nothing marks more clearly the transformation of the old Pennsylvania mining town than the changes in its churches and religious observances. In the main it may be said that the mixed population we have called Slav is a Catholic population, although broad traces of the Reformation may be found within it. . . . The effect of such an invasion upon the religious denominations formerly well established in the anthracite region has been disastrous. Within the past ten or fifteen years no less than fifteen Congregational churches have been forced to withdraw from the three districts. At Shenandoah four once flourishing and largely attended Welsh churches are now so weak that their disbandment seems to be only a question of a very short time. Of these two are Baptist, one Congregational, and one Presbyterian. They are but the skeleton remains of once thriving churches." The most extensive form of evangelical work has been that of colportage. Besides this, with the Slav has come a large element professing atheism. The continental Sunday is fast becoming an institution. The parochial school, by which Catholicism seeks to hold the Slav children to the church, is a bar to Americanization. These schools do not teach English to the children. Fortunately many of the children go to the public schools, which are the chief factor of progress. In general these pupils are diligent and painstaking, and not a few teachers report that the Slav children are more proficient and progressive in studies than children of the English-speaking

ances. Here is the promise of a good citizenship. If the public school can only be supplemented by the Protestant Sunday school and church, the problem will be solved. Dr. Warne believes that in the organization of the United Mine Workers lies the main hope of speedy assimilation. There is much force in what he says, but this is not enough. There must be Christianization before the ultimate aim of American citizenship can be reached. The field before the Protestant denominations is open, ripe for harvest. The slight efforts made show what results can be hoped for if the work is taken hold of in good earnest, and in such manner as to impress the Slavs. Our own denomination has a thriving Slav work in Creighton, in Scranton, and at other points. No work is more needed in North America to-day, nor does any home mission effort go further.

IN the French work there has been a remarkable development at Manchaug, near Worcester. A French old Catholic priest, becoming a Protestant through study of the Bible, led 42 of his people to become members of the Baptist church in a body. Rev. Albert E. Ribourg is the pastor's name, and this bringing out so many from the Catholic faith has caused much excitement in Manchaug. At Putnam, Conn., 17 converts await baptism, making in all 60 recent additions to the French churches, which are greatly encouraged. Before the action at Manchaug was sanctioned, the case was looked into carefully by the Baptist

City Mission Board of Worcester, representatives of the State Missionary Society, and others, and the council passed on the 42 cases with unanimity. Thus churches may be built in a day, when once the spirit begins to work.

Tracts in the French Work



HERE is no doubt that many Roman Catholics have been brought into the light of the gospel through the tracts written and published by our French missionary in Fall River, Rev. Gideon Aubin. His latest, on "The True Church," is one of the best and most convincing. There is no controversy in it. The truth is drawn forth simply from the Scripture. Here are some instances which Mr. Aubin gives, showing the fruitage of his tract work:

1. Yesterday morning an old Catholic lady, of about 70 years of age, sent for me. Her unexpected request was granted at once. I spent an hour with her and her husband, explaining the gospel to them, and before going away we had a moment of prayer together. Next week they want me to go and give them a short sermon. Three years ago this old lady was unapproachable, no Protestant would have been allowed then to say a word about religion in her house. I tried it and failed. What means this radical change in her life? This miracle has been performed by the gospel. She loves to read the Word of God now.



SUNDAY SCHOOL CLASS IN THE FIRST ITALIAN BAPTIST CHURCH, NEW YORK

2. Since Christmas there is a Catholic coming to all our preaching services. He also attends every Bible conference we have. Last Sunday he gave his testimony that made a deep impression on every one present. He said: "Six years ago your minister came to my house and gave me a New Testament. I had never seen nor read this book before. I did not know what it was. But I have been reading it carefully ever since. I am no more the same man. This book has taught me a good many things. I want to follow its teachings." His wife is also deeply interested. Having been brought up by nuns, naturally she was a strong and bigoted Catholic. The light has at last shown them the true way to heaven. They want us to go and sing gospel hymns with them some evening. The work in this family has advanced slowly but surely. Besides the gospel, they have made a close study of all the booklets we have published.

3. Sunday, the 15th of January, two brothers attended our afternoon services for the first time. Both of them are studying the New Testament that a member of the mission gave them; they have also read all our tracts. One of them, two years ago, wrote me a very insulting letter, and closed it in telling me to let them alone, and that they would never leave the Church of Rome. It is surprising to see the change that has taken place in these two men. Their wives are also coming under the influence of the gospel.

6. The 10th of this month I received an important letter from a lady who renounced Romanism, in the State of Connecticut. She says: "Your tracts have been very helpful to me. I have read them several times and they have strengthened me in the faith. I have circulated them among my Catholic neighbors, and they like them very much. Some of them will be converted." I was not looking for this testimony, but it has greatly encouraged me. I am more convinced than ever that our labors are not in vain.

A PROMINENT anti-Mormon citizen who is deeply disappointed at the dallying of the Senate investigation and apparent apathy shown, writes: "The American people seem to be too busy with other matters to care much about what goes on in Utah, or to note the fact that Americans are being every day driven from our American State because they are Americans. It would surprise you to know the extent of the exodus and how many thousands there are who have given up hope and are preparing to leave."

Facts

THE season's tide of emigration fully set in to-day, when the White Star line steamer *Celtic* took 1,040 Irish from this port for America. Reports from the interior lead to the conclusion that emigration from Ireland this year will exceed the record for several years past.

THERE is added to Chicago every year a city of 35,000, and to New York a city of 50,000.

There are from three to six times as many churches for a given population in the country as in the city.

The United States has increased its population three and one-half times since 1850, and its wealth fourteen times.

The census of 1900 gives the population of the United States as 76,303,387, of which one-third are either foreign born or the children of foreigners. The later census estimate is about 80,000,000.

The evangelical bodies of the United States trace most of their church organizations directly to home missions. Home missions pay.

"We have exceptional difficulties to overcome. What then? Do such facts justify discouragement? A discouraged Christian is a spectacle for angels. To a mighty faith the heaping up of obstacles is only a stimulus. The higher they rise the mightier the inspiration."

THE total population of Worcester, Mass., by the last directory just issued, is 140,000, of which nearly one-third are foreign born. In 1900 Ireland was represented by 11,620 individuals, but those figures are to be increased on account of the children born in those foreign families and of the immigration.

Canada and France in 1900 had 8,367. It is generally acknowledged that their number is about 15,000 now. May God bless them! they all are my parishioners!

The other nationalities were thus represented: Sweden, 7,542 (we have a Swedish Baptist church); England, 2,615; Germany, 626; Scotland, 714; Norway, 269; Turkey, 614; Russia, 1,348; Italy, 595; Poland, 1,285; Finland, 1,143 (we also have a Finnish Baptist Mission); Negroes, 1,104; Chinese, 109; Indians, 2; other nationalities, 914. Of course those figures are under the reality, the city having grown since 1900.

SAMUEL C. DELAGNEAU.


IT is said that in New Mexico it is quite common to see a thrashing-floor upon which wheat is being tramped out by a herd of goats.

A Great Awakening

"THE world is on the eve of the greatest religious awakening known in history." So a general in Christ's army has declared, and so we may well believe. Are we in the right attitude to receive and pass on the blessing? God is ever waiting to pour out his Spirit upon the children of men. Inconceivable power is all about us, ready for instant use. When we bemoan our inability and the poverty of results in the spiritual life, it is like a man living in a house wired for electricity who finds fault with the darkness, when he has failed to adjust the switch which turns on the current.

A little band of believers in Wales prayed for a special baptism of the Holy Spirit. Spontaneously, in different places, apparently without any local preparation, the fire leaped forth—a young girl's passionate testimony in an Endeavor meeting; a young man's consecrated leadership; men hardened in wickedness becoming as little children and leaving all for Christ; a people touched and uplifted, they knew not how.—*Selected.*

From the Broad Field

 **THE** Choctaw and Chickasaw Baptist Association is the oldest in the Indian Territory. It has held annual meetings for thirty-four years. Full-blood Indian churches compose it. At the recent meeting there were over five hundred full-bloods present, and many whites. The letters showed that the churches are growing weaker. From a total membership of more than twelve hundred full-bloods the churches have fallen to less than five hundred, and the baptisms reported numbered fifty-four, as against 150 to two hundred in former years. The cause? Poverty, sickness, death, and despair because of the loss of nationality, lands, and other great wrongs. That is Doctor Murrow's summing-up of the reason of decline.

THE State Evangelist of Colorado, Rev. C. Richard Betts, is greatly blessed in his work. He finds a readiness to hear the gospel even in places where hitherto conditions have seemed most adverse.

ONE of our missionary pastors says: "The Black Diamond work covers a very needy field, population of 4,000 and only one resident pastor, the Baptist. Outside our Baptist meetings there are no others to bless this destitute district. There is a large foreign population. It looks more like the work of a foreign missionary than a home missionary. Two-thirds of the population is now foreign. The progress is like climbing the Alps."

A PORTUGUESE missionary in New Bedford, Mass., says: A Roman Catholic priest, of middle age, well known as an able preacher and man of high character, came and told us he was tired of preaching doctrines repugnant to his own conscience. He has been studying the Scriptures since, and declared last Sunday at the evening service that he had learned more of the Word of God in the last two months than in all his life before.

A NOTE from Missionary Clevenger in Alaska: Work among the Indians very encouraging both as to school and religious services. Work among the whites is like all Alaska work I have seen, people must be caught on the wing or not caught at all. I see a good number of people every week and sometimes have a good-sized congregation.

REV. S. SVENSON, Swedish pastor in Philadelphia, has permission from the Commissioner of Immigration to meet the Scandinavian immigrants as they land at that port. He makes weekly visits to the port; speaks to every arriving immigrant from Scandinavia; acts as interpreter, renders little services which win their gratitude and open their hearts to the gospel message which he unfailingly brings, and distributes tracts and New Testaments. He feels that this work is of inestimable value as these people land on our shores. No salary but much hard work attaches to the position.

REV. M. E. GUJARDO, of Montmorelos, Mexico, says the gospel is making good progress in his field. Last year eleven converts were baptized, and others are expected soon to present themselves for baptism.

GOOD news of conversions and baptisms comes constantly from the workers in Cuba, Porto Rico, and Mexico. This is the announcement of one of these baptismal occasions made in the Cuban paper, *El Mensajero*: Following the sermon of the evening in the church of Camaguey, six persons confessed in baptism their faith in the Saviour Jesus. Another item says that Missionary Escandell baptized at Tunas thirty converts. Faith and faithfulness are telling.

REV. MARTIN NELSON, of Elyria, Neb., reports that a church has been organized at a new mission station, with six constituent members, whose numbers were increased within a week by 33 baptisms, and a fortnight later by 15 more, so that the new church has over 50 members already. That is rapid growth.

REV. A. B. HOWELL reports from Cristo, Cuba, that his field now includes seven stations, with many more soon to be opened. He has baptized 21 thus far, and at Jutro and Eucenada 150 have asked for admission to the church. He is engaged in a great work, which does not leave him time for oversleeping or stopping; but he thanks God for the opportunity.

EXTRA meetings held by the church in Saguache, Col., where Rev. A. Z. Hall is pastor, have resulted in a general awakening of a town regarded as a hopeless field for Christian effort, and there are 60 converts. Six months ago the trustees had decided to close the church and rent the parsonage, but God had a different plan, as the pastor says, and now the church is looking forward to vigorous life.

THE leading article recently in the *Christian Baptist*, our Home Mission paper in Monterey, Mexico, is on the "Character of a Baptist Church." Rev. J. M. Cardenas, the writer, has a properly high idea of what a Christian church founded on the New Testament model should be, and finds that idea best met in the Baptist church. The social problem of the evangelization of Mexico is receiving careful attention in a series of articles. Seven new members were received into Pastor Garcia's church in Monterey lately.

AT Scranton, Penn., a remarkable work among the Slavs is in progress. A great addition has been made to the Baptist ranks by the conviction of a Russian Stundist, Mr. Kolesnikoff, that he could no longer be a Presbyterian missionary because of his Baptist views, and the fact that his converts, readers of the Greek Testament, held the same views as himself regarding baptism. The result has been a steady enlargement of the work among the Slav peoples, with numerous conversions. This is a great opportunity for Home Mission work.

MISS RACHEL ARMSTRONG, who is engaged in missionary work in Scranton, says that the fourth mission has now been established among the Slavs. "We ought to go up and possess the land in every direction, but it needs time, money and helpers."

NEWS of revivals comes from all quarters of the mission field. Dr. Woody has been holding a number of evangelistic conferences on the Pacific Coast, with results that prove the value of these gatherings of the pastors for prayer and quickening.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

Self-Help

BY ONE OF OUR SPELMAN GIRLS.

The following article was written for the prize at Spelman Seminary, and although not the best, as it is a true autobiography, we print it. Our Northern girl can see the purity of their negro sisters under surroundings which would discourage less courageous souls.



It is one of the divine laws that God helps those who help themselves; in order that the desired result may be fully realized we must see that the conditions reach perfection, so far as it is possible.

We can best see this fact illustrated if we follow the experiences of a girl who is born without a Christian home; not knowing the love of a father, and that of a mother only as she unthinkingly gives it.

It is very often the case that children do not get credit for all they understand, and so this child notices the great difference in the attention paid her more favored schoolmates and that paid herself; their well-selected gifts are contrasted with hers, they can relate beautiful stories, repeat well-learned memory gems, and also wonderful stories of the Christ-child which have been taught by Christian mothers. These are still foreign to this child and she has to help herself by choosing between these and the multitude of other things that are daily poured into her ears. In thinking of her, lines from Longfellow's "Weariness" come to us:

"O little feet! that such long years
Must wander on through hopes and fears,
Must ache and bleed beneath your load."

A little later in life imagine kindled in her that divine spark out of which she forms her ideal, a true noble woman; a great step is this in helping herself.

We must follow her as she grows older, gaining knowledge and taking more notice of her environments, and longing to change them because they are not in accordance with her ideal, but she is powerless. Can you imagine the bitterness of her thoughts over it?

As she grows into maidenhood, think of the snares laid

for her by those who would drag her to their low level; the insults that must be unnoticed and the gossip of those who are frank in letting her know what is expected of her; truly she must—

"Bear a lily in her hand and
Bear through sorrow, wrong and ruth,
On her lips the smile of truth."

Say what you will of your immediate environments, they either help you or you help yourself; but after all, strength is added to that character who has to fight these evil influences.

With the ever-increasing years, so do her experiences become more difficult, and may be illustrated by the fact that as a child she was taken to school and other places by her schoolmates, but now she has the preference of going alone or not at all. See her go out alone and unprotected, seeking work and receiving inspiration only once in a great while from a Heaven-sent messenger.

Now the conditions become such that her home is not the place for her, and think of her bitter agony in leaving those she loves; to be as it were thrown upon the world; but as she helps herself by praying to that Friend that loved her ere she knew Him, she enters boarding-school under the condition that she is willing to work. Her sad departure is in a very short while looked upon with joy, for it is here that she finds the Friend to whom she prayed. Now she can sing of His goodness, trust in His fatherly care, and find joy in her labor.

Thus she journeys each day toward her ideal. In striving she studies herself, and finds there many weeds which will have to be plucked up, root and all. What an amount of pain; but the process is continued since it is vitally necessary to her growth.

After some years she chooses her life work, and in the preparation for it finds that helping others is the best means of helping self.

"And following her beloved Lord,
In decent poverty,
She makes her life one sweet record
And deed of charity."

Our Little folks

Which Only I Can Do

I'M only a little worker,
But the kingdom needs my hand;
I'll use these busy fingers
To do my Lord's command.

And day by day He'll give me work
My happy childhood through;
Some task of patience and of love
Which only I can do.



IN many of our New England homes Mr. Coe has been a welcome guest during the past winter. After spending two months with us he returned to his family in Chicago. Mrs. Coe and Baby Marion were with us for a week.

A delightful reception was given them on March 23d at the First Baptist Church, Boston.

This month we are glad to introduce you to Mr. Coe's children, also Mamie Kiehn, an Alaskan girl who came with them from Wood Island. Their names are as follows:

Beginning at the left on the lower row, first, Milton, Curtis, Anna Bell, and Baby Marion. Back of these first on the left Edmund, Lulu, and Mamie Kiehn, the Alaskan.

Curtis, Lulu, Edward, and Anna Bell, and Marion were born in Alaska. Milton was born in California. Curtis and Lulu were baptized into the membership of the Wood Island Baptist church a short time before they came to the States. During the winter the older children have attended school in Chicago. They all return, with their parents to Alaska in June. Mamie Kiehn will probably remain with Mr. Coe's sister.

Our Foreign Population

THIS is our topic for the month. We have seen a great many little children as they have arrived in America from foreign ports. We can do much toward helping tell them the Gospel story through the faithful missionaries that are sent among them. How many of our little folks have seen the pictures of the four young girls, Slovak, Jew, Russian, Pole, and the three Russian boys in March *Home Mission Monthly*?

At the Immigrant Pier

A BAPTIST missionary, Miss Marie Buhlmaier, who has done most faithful work at the landing-place for immigrants

at Baltimore, tells us of the many ways in which she ministers to those within such easy reach. We have seen other missionaries doing just the same things and can easily imagine her assisting the poor mothers, worn out with the care and hardships of the voyage and with their little ones clinging to their skirts. Food is provided, baggage rearranged, a thousand nameless helps are given, so that the weary mothers relieved of their anxiety can wait the time to take their trains.

Strong men and women and aged people are comforted and assisted in many ways, and when the bodily needs are cared for the papers and Testaments are distributed. We quote from a letter:

"A group gathers around me, one calling here, the other there: 'Oh, please give me one!' 'Please, a German paper!' 'Please, Polish!' 'Lady, please, Hungarian!' 'Bohemian!' 'Russian!' 'Please give me a Testament!' 'Please, Slavonian,' etc.

"Giving a copy of the Bible to a sweet-faced young woman, she looked at me with beaming eyes, and reached out both hands for the book, and pressing it to her bosom,

she said: "Oh, how very rich and happy you have made me. It has been my one desire to be able to call such a book my own. I did not expect that my hope would be realized here, right here, the first day in America. Now it is mine, my very own! Oh, thank you, thank you, a thousand times, thank you." I said: "How is it, if you were so anxious for a copy of the Bible, that you never came in possession of one? They are not so very expensive." Then she told me that in all her town and those around you could not, even if you had ever so much money, buy a single Bible; *they are simply not to be had.* When the time comes when the children receive special religious instructions, and are obliged to learn various passages of Scripture, the only way is for them to try and borrow a Bible, and the only person able to loan one is usually the pastor. After this explanation, I could understand what the possession of a Bible would mean to such a person. This woman came from Galicia in Hungary.

"The thought arose: Do all we who have had the Bible from childhood appreciate the privilege and trust? Do we thank God for the Bible as we should?"

How One Little Girl Helped

Sunday School Times speaks about the privations that missionaries endure in a new country among settlers just starting homes. He finds, however, many consecrated, unselfish people, and meets blessed experiences. A few years ago preaching services were started in a certain section among what are called the homesteaders.

Among the interested ones was a little girl of eleven years. Her family was so poor that toys, ribbons, dolls and candy were almost unknown to her. The best shoes she had or could get were broken entirely across the soles. But shoes she must have to attend the services; so, with an old fork for an awl and a store string for thread, she patiently sewed the broken parts together. Later a church was organized, and she became one of the most faithful members.

During the past summer of 1898, she earned fifty cents—twenty-five by doing a big washing for a neighbor and the remainder by picking berries and carrying them four miles to sell. One day she asked of the missionary the privilege of riding into town with him. On the way she took out the hard-earned money, and timidly offered it to the preacher, saying, "It is for you." He, having been previously told how she had earned the money, declined to take it. At his refusal, tears ran down her cheeks, and, sobbing, she said, "I want you to come and preach for us another year. You can't come for nothing, and this is to help pay you." For the peace of the child, he took the money, and his heart was full as he realized the self-sacrificing spirit of this little one, who, "of her want," had given "all," that her neighborhood might hear the Gospel.

Who can say missionary work does not pay? Who can declare that the spirit of self-denial and sacrifice no longer exists? May this incident stir our hearts to give as the Lord would have us, that good may be done all about us, and that His name may be carried to the "region beyond."

Oklahoma, "The Beautiful Land"



GREAT many from foreign countries go to Oklahoma every year to make homes for themselves.

When the Territory was first opened to settlement most of the people lived in dugouts. A missionary says:

"You ask what a dugout is like. Well, dig a cellar or cave in the side of a bank, with an entrance at lower end for door; have a ridge log lengthways of cave; lay rails or pales crossways from ridge to the ground; put on some hay, then cover with earth; and you have a dugout. It also makes a cyclone house, as it is in reality only a kind of cave and safe from storms, as it is only a little higher than the rest of the ground. Then there were some who had cabins. In the older part they are now getting better houses, but still on the frontier there are plenty of dugouts, sod houses, and cabins, but the people are kind, hospitable, and most of them welcome the missionary, and will share what they have with him. Many a time I have lain, wrapped in a blanket, on the ground in a dugout and slept sweetly. Have held some choice meetings in some, and realized that God was with us, for sinners were converted and brought to Christ."

What should we find to-day in Oklahoma where less than fifteen years ago the entire tract of twenty-five million acres was a barren waste, over which the buffalo and the Indian roamed? Immigration from our own and other countries has turned in that direction, and while, in 1890, there were 61,000, there are now about 800,000. One who knows well the country, William R. Draper, tells us many interesting facts. Our young folks will do well to know something of this great territory which is making a home for so many new settlers. Last year 600 miles of new railroads were built, and these have opened many valuable farms. There are over 200 banks in the Territory. Four-fifths of the soil can be cultivated, it being rich black loam. Quantities of walnut logs, some selling for \$125 apiece, are shipped out of Anadarko. The timber found along the streams consists of walnut, oak, cedar, pecan, hickory, and cottonwood. There are thousands of acres of apples, pears, peaches, and grapes. Watermelons, cantaloupes, and peanuts make large special crops.

Coal is mined in the northern section, and oil is removed by the hundreds of barrels from holes from 60 to 200 feet deep near Hobart. Herds of fine cattle are raised. Beautiful Angora goats may be seen on the mountainsides. With all this wealth of natural resources there is great need of missionary work, and the missionary we first quoted says, "I love to go out into these spiritually destitute places and point the people to the Lamb of God that taketh away all sin. It makes my heart glad to hear the song of a newborn soul."

Only He Can Tell

FIND out what God would have you do,
And do that little well;
For what is great and what is small
'Tis only He can tell.

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